THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—ACTS 5:11-12.

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THE OPENING OF THE BRITISH MISSION.

A PAPER READ AT A MEMORIAL MEETING OF THE BRITISH PIONEERS, JANUARY 19TH, 1912, BY ALICE KIMBALL SMITH.

To the present generation of Latter-day Saints, the British Mission is as much of an accepted fact as is Great Britain itself. The thing simply exists, for them, and few have any interest in making inquiries as to how the mission came to be, or why or when. It is for this purpose that I shall try to indicate a few of the primary facts concerning this great pioneer movement in the Church. That the opening of this mission was of tremendous import no one will deny; that its place in the history of the Church of Jesus Christ of Latter-day Saints was as much ordained and planned by God as was any other phase of this work is apparent to all who take the time to inquire into the facts surrounding this epoch. Moreover, it is also quite plain that God Himself had selected the men who were to open the gospel to foreign lands. Heber C. Kimball, Willard Richards, Orson Hyde, Joseph Fielding, Brigham Young, John Taylor, Wilford Woodruff, George A. Smith, Parley P. Pratt and Orson Pratt. Are these not names which prove to all men that this movement was of tremendous importance? These were the men whom God, through the voice of the Prophet Joseph Smith, called to establish the work of the Lord in the British Isles. Following the opening of this mission, Orson Hyde was sent to dedicate the Holy Land. John Taylor was sent to Ireland and to the Isle of Man, while Elder William Barrett was sent to open the mission of South Australia. The Book of Mormon and the Doctrine and Covenants were published in Great Britain by these first brethren. The hymn book was selected

and published also. The *Millennial Star* was established. During the first year over two thousand souls were added to the Church: while in the conference at Preston, in 1840, there were 34 branches represented, with nearly two thousand souls. Over one thousand saints had immigrated to Nauvoo before the close of 1841, in which year all of the Twelve returned to their homes in Zion.

The man chosen by the Prophet Joseph to begin this work was exactly fitted for the task before him, gifted, as he was to a marvelous degree, with the spirit of prophecy, the gifts of healing, faith, oratory and personal magnetism. Heber C. Kimball is described as being tall and powerful of frame, with piercing black eyes that seemed to read one through, and before his searching gaze the guilty could not choose but quail. He moved with a stateliness and majesty all his own. He was a humble man, and in his humility no less than in his kingly stature consisted his dignity and no small share of his greatness. It was his intelligence, earnestness, implicit, sublime faith and unswerving integrity to principle that made him great and not the apparel he wore, nor the mortal clay in which his spirit was clothed; nevertheless, nature had given him a noble presence in the flesh. Worthy of the God-like stature of his spirit, his temperament was religious and poetical. Sociable as he was, and even bubbling over with mirth at times, his soul was essentially of a gloomy cast. He was a diamond in the rough, but a diamond, nevertheless, unlettered and untaught, save in Nature's school, the university of experience, where he was an apt and profound scholar. He was possessed of marvelous intüition, a genius God given, which needed no kindling at a college shrine to prepare it for the work which Providence had designed. Not but that education would have polished the gem, causing it to shine with what the natural eye would deem a brighter lustre.

On the 4th day of June, 1837, while Heber C. Kimball was seated in the Kirtland Temple, the Prophet Joseph Smith came to him and said, "Brother Heber, the Spirit of the Lord has whispered to me, 'Let my servant Heber go to England and proclaim my gospel and open the doors of salvation to that nation.'" And as simply and as straight as had been the message, so came the answer, "Here am I": nevertheless, the thought was overpowering, and as O. F. Whitney says, "Like Jeremiah he staggered under the weight of his own weakness, exclaiming in self-humiliation, 'O Lord! I am a man of stammering tongue and altogether unfit for such a work. How can I preach in that land which is so famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial?'"

"However, all these considerations did not deter me from the path of duty," said Elder Kimball. "The moment I understood the will of my Heavenly Father, I felt a determination to go at all

hazards, believing that He would support me by His almighty power, and endow me with every qualification that I needed; and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the gospel of Christ, outweighed every other consideration."

We are told by Parley P. Pratt that this mission was, in a way, an outgrowth of the missions of the elders to Canada in 1836, where a group of English Canadians, headed by President John Taylor, and among whom were the famous Joseph Fielding and his sisters, Mary and Mercy, joined the Church and came to Kirtland. The Fieldings had come over to Canada from Preston, England, where a brother of theirs, Rev. James Fielding, was still living. All of these Canadians, especially Elder Joseph Fielding and his sisters, Mary and Mercy, had written letters to their brother in England, telling of their conversion to the startling new faith. Rev. James Fielding's replies had been so favorable that Joseph, his brother, was exceedingly anxious to carry the gospel message to England. The closest ties of love and comradeship had always existed between this Fielding family, and Joseph and his sisters felt sure that their brother would, like themselves, at once accept with joyful certainty the gospel as preached by the Prophet Joseph Smith. Isaac Russell, John Goodson and John Snider were also desirous of joining in this good work, and all these were from Canada, being the first fruits of Parley P. Pratt's mission to that land. When Heber C. Kimball received his call to this mission, he was very anxious to take his friend Willard Richards with him. Some time before his call, he met his friend Willard on the streets of Kirtland. Heber was filled with the spirit of prophecy, and he predicted for himself a mission to foreign lands. "Shall I go with thee?" enquired Willard. "Yes, in the name of the Lord, thou shalt go with me when I go," replied Heber. They left together on this mission. "On their journey, when they landed in Buffalo, and while walking on the banks of the canal, Heber found an iron ring about one and one-fourth inches in diameter, which he presented to Brother Richards, saying, "I will make you a present of this. Keep it in remembrance of me, for our friendship shall be as endless as this ring." This ring, of little value, was carefully preserved by President Willard Richards until his death, and it is still held by members of his family and cherished as a token of friendship, which existed between the two firm friends, that seems to have been transmitted to the descendants of them both.

The day appointed for the departure of the elders was June 13th, 1837. In order to realize the solemn scene of Heber's parting with his family it must be remembered that in those early days, before steamships and railroads, a mission to Europe seemed almost like a voyage to another world. Heber says: "At 9 a.m. I bade adieu to my family and friends, and in company with Elder

Hyde, Willard Richards and Joseph Fielding, started, without purse or scrip, on my mission." On the 1st day of July they went on board the ship *Garrick*, bound for Liverpool. Many interesting incidents occurred during their journey across the sea. The Lord blessed them. They made many friends among the passengers and they were treated with the greatest respect. When they first sighted Liverpool, Heber went to the side of the vessel and poured out his soul in praise and thanksgiving to God for the prosperous journey. He said the Spirit of the Lord rested down upon him in a powerful manner, and his soul was filled with love and gratitude. In humility, he dedicated himself to God, to love and serve Him with all his heart.

July 20th, 1837, they arrived at Liverpool. A small boat came alongside after they had anchored. In Heber's words, taken from his journal, he said, "I, with my companions, got in and went on shore. When we were within six or seven feet from the pier, I leaped on shore, and, for the first time in my life, stood on British ground, among strangers whose manners and customs were different from mine. My feelings at that time were peculiar, when I realized the object, importance and extent of my mission, and the work to which I had been appointed. The idea of standing forth and proclaiming the gospel in a land so much extolled for religion and which was constantly sending forth ministers to almost every nation under heaven; among a people who, of course, did not expect to be taught, but to teach others the principles of the gospel; and at the same time feeling my own weakness and unfitness for such an undertaking, I was led to cry mightily to the Lord for wisdom and for that comfort and support which I so much needed. At the same time I thought if I could have been released from the responsibility which rested upon me by fighting Goliath on as unequal terms as David did, I should have felt myself happy. However, I endeavored to put my trust in God, believing that He would assist me in publishing the truth, give me utterance, and that He would be a present help in time of need. Having no means, poor and penniless, we wandered in the streets of that great city, where wealth and luxury, penury and want abound. I there met the rich attired in most costly dress, and the next moment was saluted with the cries of the poor without covering sufficient to screen them from the weather. Such a difference I never saw before in my life." Truly, as Brother Andrew Jenson says, "Apostle Kimball's first mission in England would make an interesting volume of itself, as thrilling and accompanied by the power of God as thoroughly as was the travels of Apostle Paul in southern Europe, more than eighteen centuries before."

The missionaries went at once to Preston, about thirty miles from Liverpool, and as they alighted from the coach, a large flag was unfurled nearly over their heads with this inscription in letters of gold, "Truth will Prevail." President Kimball said, "It

being so very seasonable and the sentiment being so very appropriate to us in our situation, we cried aloud "Amen! Thanks be to God. 'Truth will Prevail.'"

At Preston they met with the Rev. James Fielding, brother of Joseph Fielding, a Methodist minister, through whose early friendship their labors resulted in establishing a branch of the Church in that city. But the minister himself lost courage and finally became an enemy to the elders' work. However, it must not be forgotten that it was he who opened the first English door for the preaching of the gospel. On the 23rd of July the first gospel sermon in England or any foreign land was preached in the church of the Rev. Fielding, in Preston, England. It was the day after their arrival in Preston, and the Sabbath, and Mr. Fielding invited the brethren to accompany him to the Vauxhall Chapel, where he held forth. After he had finished speaking, he gave out notice of his own accord that the Elders of the Latter-day Saints would preach in the chapel in the afternoon at three o'clock. The news spread rapidly, and by the time appointed the house was filled.

Heber C. Kimball was the first speaker. He declared to them that an angel had visited the earth and committed the everlasting gospel to man. He then spoke on the first principles of the gospel, and briefly gave them a history of the work the Lord had commenced on the earth. Elder Hyde bore testimony to the same, and their words were received by the people with joy. Some cried, "Glory to God," and rejoiced that the Lord had sent His servants to them. Another appointment was given out for the brethren to speak in the evening, and Elder Goodson preached and Joseph Fielding bore his testimony. Then another appointment was made for the following Wednesday evening, at which meeting Apostle Hyde preached and Elder Richards bore testimony. The chapel was filled to overflowing, and many hearts were touched. What a splendid beginning was these first meetings, and what a grand opening was made for the preaching of the gospel in Great Britain!

July 30th, at 9 a.m., Heber C. Kimball had the pleasure of baptizing nine persons in the River Ribble, and of hailing them brethren and sisters in the cause of Christ. They were the first baptized in a foreign land. The eagerness and anxiety of some in that land to obey the gospel is shown in a circumstance that happened that morning. Two of the men that were about to be baptized, after they had changed their clothes at a distance of several rods from the water, were so eager to be baptized that they ran to the river, each wishing to be first. George D. Watt was the younger and quicker, and got there first, so he was the first person baptized in a foreign land in this generation.

There is a very interesting circumstance in relation to the first child born in the Church of Jesus Christ of Latter-day Saints in Great Britain, which occurred at Barshe Lee's, the 7th of October, 1837. This child was a daughter of James and Nancy Smithies.

Soon after she was born, her parents wanted to take her to church and have her sprinkled or christened. Elder Kimball tried to convince them that it was folly, contrary to the scripture, and was not approved of God. The parents felt very bad and wept bitterly. It looked as though he would be unable to convince them of the folly of this practice. He asked them why they felt so strongly on this subject, and they said if their baby died she could not have a burial in the churchyard. Then Elder Kimball promised them that she should live and become a mother in Israel, and he promised it in the name of Jesus Christ and by virtue of the Holy Priesthood vested in him. This seemed to satisfy them, and when she was two weeks old they presented the child to him to be blessed. She was the first child blessed in the Church in that country. Her name was Mary; she emigrated with her parents to America and became the wife of Heber C. Kimball, and the mother of five children.

The first general conference was held in Preston Christmas day, 1837. The Word of Wisdom, the temperance revelation of the Church, was first publicly taught in Great Britain at this conference; fourteen members were confirmed and about one hundred children blessed.

Apostles Kimball and Hyde and associates in the ministry visited the various branches of the mission they had founded and prepared to bid farewell to the saints and sail for America. The deep feelings that were felt by Heber C. Kimball when bidding farewell to his friends is best told in his own language: "I went and visited branches in the regions of Clithero and Chatburn and on the morning when I left Chatburn many were in tears, thinking they should see my face no more. When I left them, my feelings were such as I cannot describe. As I walked down the street I was followed by numbers; the doors were crowded by the inmates of the houses to bid me farewell, who could only give vent to their grief in sobs and broken accents. While contemplating this scene I was constrained to take off my hat, for I felt as if the place was holy ground. The Spirit of the Lord rested upon me and I was constrained to bless the whole region of country. I was followed by a great number to Clithero, a considerable distance from the villages, but they could then hardly separate from me. My heart was like unto theirs, and I thought my head was a fountain of tears, for I wept for several miles after I bade them adieu. I had to leave the road three times to go to a stream of water to bathe my eyes."

We cannot begin to follow the numerous and very interesting incidents connected with the opening up of this great mission. One notable event accomplished by the Apostles was the founding of the London conference. Heber C. Kimball, Wilford Woodruff and George A. Smith were chosen for this work. Historian Orson F. Whitney says: "It was well ordered that three such characters as these with their great will power and perseverance added to

child-like faith and humility were sent to break gospel ground in the British metropolis. The task was no easy one; London with all its churches and cathedrals, its high-priced ministers and princely church-men, its Bible mission schools, and evangelical agencies of every description, was the devil's stronghold, nevertheless, and the prospect might have dismayed, with its hardships, spirits less valiant, souls less faithful, than those selected for the ordeal."

The first number of the *Millennial Star* was published May 27th, 1840, under the inspiring editorial control of Elder Parley P. Pratt. In June, on Saturday, the 6th, the first company of British saints sailed down the River Mersey on the ship *Britannia*, being the first company of saints to emigrate to the land of Zion. This famous and historic company was under the presidency of Elder John Moon, who had made an excellent record as one of the first converts to the Church in his native land. They landed in New York July 15th, being over a month on the water. The first conference organized in Great Britain was under the charge of Elder Wilford Woodruff, being the Bran Green and Gadfield Elm conference in Worcestershire, and it consisted, even in that pioneer time, of twelve branches. On the twenty-first of that same month the Froome's Hill conference was organized by Elder Woodruff, consisting of twenty branches. The success of Apostle Woodruff in Staffordshire and Herefordshire was marvelous. In a little over a month he converted several hundred souls, including upwards of forty preachers of the United Brethren, and thus the work rolled on. In July of that same year, Elder Brigham Young Parley P. Pratt and John Taylor printed the first edition of the hymn book in Great Britain. Apostle John Taylor went over to Ireland on the 27th of July and opened the door of the gospel in that land.

Following are the presidents of the European mission, which includes the British mission, from the beginning to the present:

Heber C. Kimball, 1837; Joseph Fielding, 1838; Brigham Young, 1840; Parley P. Pratt, 1841; Thomas Ward, 1842; Reuben Hedlock, 1843; Wilford Woodruff, 1845; Reuben Hedlock, 1846; Orson Hyde, 1846; Orson Spence, 1857; Orson Pratt, 1848; Franklin D. Richards, 1851; Samuel W. Richards, 1852; Franklin D. Richards, 1854; Orson Pratt, 1856; Samuel W. Richards, 1857; Asa Calkin, 1858; Nathaniel V. Jones, 1860; Amasa M. Lyman, 1860; Jacob G. Bigler, 1862; Geo. Q. Cannon, 1864; Brigham Young, Jr., 1865; Franklin D. Richards, 1867; Albert Carrington, 1868; Horace S. Eldredge, 1870; Albert Carrington, 1871; Lester J. Herrick, 1873; Joseph F. Smith, 1874; Albert Carrington, 1875; Joseph F. Smith, 1877; William Budge, 1878; Albert Carrington, 1880; John Henry Smith, 1882; Daniel H. Wells, 1885; Geo. Teasdale, 1887; Brigham Young, 1890; Anthon H. Lund, 1893; Rulon S. Wells, 1896; Platte D. Lyman, 1899; Francis M. Lyman, 1901; Heber J. Grant, 1904; Chas. W. Penrose, 1906; Rudger Clawson, 1910.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 6, 1912.

EDITORIAL.

THE SPIRIT OF MOB RULE STILL ACTIVE.

It becomes our unpleasant duty to record the fact that our missionaries at Nuneaton were recently subjected to cruel, inhuman and unlawful treatment—especially Elder Albert Smith, a man 64 years of age, who, while in the peaceful discharge of his duty as a preacher of the gospel of Christ, was attacked, and before escaping his tormentors was literally covered with tar and feathers. An account of the occurrence was published in the *Midland Counties Tribune* of May 28th, 1912, and is reproduced below for the information of *Star* readers. The *Tribune* justly observes "that this dastardly treatment will hardly commend itself to right-thinking people." The article follows:—

"'MORMON' ELDERS ATTACKED."

"The Nuneaton anti-'Mormons' have again broken out, and on Sunday morning exciting scenes were witnessed, Elder Smith, who has been in Nuneaton since August, having a bucket of tar and feathers poured over him.

"This dastardly treatment will hardly commend itself to right-thinking people. Elder Smith is 64 years of age, and has repeatedly challenged anyone to prove that he has done anything contrary to the laws of this country, and until he does he claims he has the right to expect the same fair treatment as any British subject.

"The anti-'Mormons' had been somewhat dormant for a few weeks. They claim that they have given the elders ample chance to clear out of the town, but their notices have been unheeded. They therefore decided on more drastic steps. The 'Mormons' have continued to hold their services at the Old Gate Hotel Assembly-rooms. In order to prevent undesirables from attending the services special tickets, signed by Elder Smith, have been issued to members of the sect and friends who might like to attend. But it seems the place was rushed on Sunday morning.

"A *Tribune* reporter called upon Elders Smith and Jones at their home in Dugdale Street, Nuneaton, in reference to the affair. Elder Jones said: 'When we arrived at our meeting place at eleven o'clock on Sunday morning we found the street crowded. Elder Smith went upstairs while I watched the door for fifteen minutes to see that no one entered without a ticket. Then another of the Latter-day Saints, Mr. Holbrook, took charge of the door, and there was a lot of jostling. Mr. Holbrook's little boy became frightened at the conduct of the mob, and his father went to his assistance. The mob then rushed the door, and entered the meeting

room. The service had already been begun. Elder Smith appealed for order, and there were cries from the anti-'Mormons' to give them a chance. This was not granted, and it was decided to discontinue the meeting.

"Elder Jones first ventured forth into the street, but the crowd cried, 'Hold him back; don't let him go.' The elder went in search of the police, and by this time the Sunday School scholars were being jostled about by the crowd. Elder Jones found Sergeant Molloy, who went up to the meeting room. The elder went on to the police station, followed by the crowd, booing him all the way. He appealed to the inspector for assistance, but was told they could not do anything to assist them as it was not a public place of worship. Elder Jones then went home without molestation.

"Elder Smith was not so fortunate. He had his hat, walking-stick, and gloves in his hand, prepared for leaving the building, but his exit was barred, until a well-known anti-'Mormon' had had his exit. Then, so the elder says, he was at once literally covered with tar. As he was going below someone stood above with a bucket of tar and poured it all over him, whilst others threw feathers, which stuck firmly in the tar, making his appearance almost indescribable. Blinded with tar, with his shiny top hat, collar, front, waistcoat and coat all smothered, he was indeed a pitiable object. Mr. Smith had to be led to his home in Dugdale Street by friends. He naturally suffered much discomfort, whilst his clothing was completely destroyed.

"There is evidently more trouble in store, for this morning, bearing the Nuneaton postmark 4.30, Elder Jones received the following postcard:—

"'My bold hero,—We could not but admire your pluck in bolting and leaving the old man to face the music, but your turn next.—Yours for the Homes of England,

ANTI-MORMON.'

"It is expected that summonses will be issued against the perpetrators of the outrage."

The following excerpt from a letter written by Elder Albert T. Smith, President of the Birmingham conference, under date of May 29th, 1912, throws a little further light upon the incident described: "I have just returned from Nuneaton, where I went immediately after writing you about the trouble at that place. I found Elder Smith feeling much better, and that his condition was not so serious as it was at first reported to be, although he was quite badly burned from the effects of the tar. He was not, however, roughly handled, as at first rumored."

It seems that the attack on Elder Smith in this instance was prompted by a spirit of revenge, as he had been instrumental in having a summons issued for the arrest of Mr. Charles H. Smith, who was the chief mover in disturbing and breaking up the meeting held on the previous Sunday, when twenty or thirty men rushed into the room and made a demonstration. Many threats were uttered against the elders during the week, which reached a culmination last Sunday night. Mr. C. H. Smith's case is set for

hearing on Thursday morning, May 30th, 1912, at 10 a.m., and he will be tried under three charges, namely: first—disturbing a public meeting; second—assault; third—damage to personal property. It is understood that the owners of the building where the meetings were held will prefer a charge against him, and make a claim of £5 to £10 for damages to their property.

It will thus be seen that Mr. Smith is in the toils, and if justice is done and the law vindicated, he will be fined or imprisoned, and held to answer for his good behavior in the future.

Since the foregoing was written it is learned that the hearing of the case against Mr. Charles H. Smith, Nuneaton, did not occur on Thursday, May 30th, 1912, but was postponed for one week. *The Daily News and Leader* of May 31st, 1912, makes the following allusion to this case:

"During an interval in the adjudication of other cases Elder Smith applied for an adjournment, explaining that the solicitor whom he had engaged was unable to attend. Notification to this effect had been received too late to procure another solicitor.

"Mr. Smith, the defendant, objected to delay on the ground that he did not wish to sacrifice any more time. He pointed out that the complainant was no worse off than himself.

"'I stand on the same ground as my opponent,' he said quietly, 'I am quite willing to fight the case out.'

"Asked by the magistrates if he could not obtain a solicitor at once, the complainant replied (referring to the defendant): 'We have been troubled with this gentleman, his son, and others so long that I fear we shall need a solicitor who knows something about the case. It is a serious matter.'

"The Bench would not definitely adjourn the case then, but later in the afternoon, upon the conclusion of other business, they announced an adjournment for one week.

"I saw Elders Smith and Jones subsequently at their residence in Dugdale Street. Discussion of the incident now under the notice of the magistrates was, of course, precluded, but they informed me that prior to last Sunday's affair a series of disturbances had occurred at the meetings at the Gate Hotel Assembly Rooms. At one period, in order to prevent the interruptors gaining admission, tickets had been issued, but by the following Sunday these had been perfectly copied and the replicas distributed widely. The result was that the demonstrators collected in stronger numbers than before.

"Scarcely one Mormon meeting is held now without police protection, and frequent disturbances, they say, take place outside the houses in which the elders reside.

"Elder Smith told me that Mormons desire investigation on the part of those who denounce them. 'If the world knew us they would change their opinion entirely,' he said. 'Attacks do not shake our determination. We shall still carry on our campaign. If they drive us from Nuneaton we will go to some other place where they will receive us. We are breaking no laws of the land. If we were we would be willing to take the consequences. We are American citizens, and under the protection of the Government.'

"He added that their campaign had been carried on in the Nuneaton district for about seven years, and that a little over one hundred converts had been secured. Of these only four had emigrated—two to Canada and two to Utah."

A Birmingham solicitor has been employed to represent Elder Albert Smith in the case.

The treatment accorded the elders at Nuneaton was harsh and brutal in the extreme, and is deserving the unqualified censure of all right-thinking and liberty-loving people throughout the land. It was a direct attack upon the right of free speech; it was subversive of law and order. The spirit of mob rule, if allowed to go unchecked and unrebuked, will eventually undermine the firm foundation upon which the British Government is builded. Representing the "Mormon" missionaries of the Church of Jesus Christ of Latter-day Saints in England, we deplore such occurrences. Weak in numbers, unpopular, reviled and persecuted, we nevertheless lift up our voices against this great evil. We plead for our rights under the law, we ask for justice, nothing more, and will be satisfied with nothing less. Our missionaries are honest, virtuous, temperate and of good example in all the characteristics of a consistent Christian life, and furthermore are observers of the law. As such they should be given ample protection.

They have not been getting it heretofore at Nuneaton or at Sunderland or at Seaton Hirst.

Under date of May 27th, 1912, President Lichfield, of the Newcastle conference, wrote as follows:

"Things are at a very high pitch here at the present, and there have been some exciting scenes since I last wrote you.

"In Seaton Hirst our elders were invited to an anti-'Mormon' meeting on the street to reply to the accusations made against us. The meeting was addressed, as usual, by a minister, and after the elders had been in the crowd a little while, the minister pointed them out. Then there was a rush from another crowd who had been waiting their call. They had been waiting round the corner, supplied with rocks, clubs, sods, etc., and made a charge on the elders. There were three of them, one going to the station, the other two going to their lodge with the crowd after them, pelting them as they went. The elders finally got inside, but the mob pulled down the fence in front of the house, broke in the door and went in. The elders went upstairs and locked the door. The mob followed, but could not find them. Some women said they had gone out by the back door, so the crowd left the place and went to the station after the other elder, but he finally succeeded in getting away, after being badly used. He was struck with a brick, and his companions also have bruises on them.

"The minister said they could have their choice to either leave the town or die. The elders left early the next morning, going to Blyth. They intend consulting the American Consul, and if there is any chance of police protection they will go back to their field of labor immediately. The police did not raise a hand to prevent the mobbing.

"We also had another demonstration here in Sunderland yesterday

(Sunday, May 26th, 1912). I was at South Shields attending a district meeting, but the elders in charge here did all they could to prevent disturbance. When the evening meeting commenced at 6:30 p.m., a large crowd of rough men rushed into the building. The hymn was given out, but the mob sang 'Rule Britannia.' Elder P. H. Service, while offering prayer, had a table cover thrown over his head. The crowd was appealed to as friends, Christians, fair-minded people, gentlemen, etc., but we could not get their attention. While attempting to speak, Elder Joseph Parmley, who was in charge, had a bottle filled with chemicals thrown at his head; but it missed him, striking the wall, and the contents were scattered upon the floor. The leader of the mob stood upon a chair, telling the people he protested against the elders being in the town. This resulted in the mob rushing to the stand where the elders were stationed. They ate the bread and drank the water which had been prepared as sacrament, destroyed hymn books, chairs and doing other damage. The police were appealed to, but would not interfere, stating they had no authority whatever to enter the building to quell the disturbance. After trying for over an hour to get the meeting started, the elders had to give it up as a bad job. The crowd, numbering about three hundred, were asked to leave the building, but would not consent until the elders had first left. Being handicapped by not having the police on their side and with such a large crowd against them, they consulted with each other and thought this the wisest plan. When they got out the crowd kept their word and followed. One of our saints closed the doors, after all had left the building. The police escorted the elders to their lodge.

"Elder Parmley and myself had an interview with the Chief of Police this afternoon. We related to him all that had transpired in the meeting. He was then asked if we could pay an officer to stand at the gate or door to prevent undesirable persons entering the building, but he said we could not do that under the present circumstances. Some few weeks ago he advised this being done, but now refuses to let us hire men for this purpose. We then asked him what was the best thing to do. He told us to summons the ring-leader of the mob, and finally said the best thing to do was to leave the town. He thought we had better do that now, as it would come to that in two or three weeks time. Said the public was so much against us, and he thought we would finally be deported from the town as undesirable aliens."

On Wednesday, May 29th, 1912, President Lichfield sent further word as follows:

"We attempted to hold our Mutual Improvement meeting to-night (Wednesday), but a crowd forced their way into the chapel and threw us out. As we were rather expecting an attack, three of us stood guard at the door. We held them back for about ten minutes, but were unable longer to stand our ground. About three or four hundred people came in and forcibly ejected us, took possession and had a glorious time. The saints did all they could, but we stood no chance with so large a mob. The police were outside, but would not come in. They claim that they have no right to enter the building unless an effort is being made to commit murder. We came through safely with the exception of Elder Parmley, who got a black eye. I do not know what will be the result

of this agitation if the police fail to render us assistance in keeping the crowd out of the building, or refuse to come in and assist in maintaining order. We are not able alone to handle three hundred or more at a time on the inside, and certainly have not strength sufficient to keep them out."

The scenes, as described, which are being enacted in these important cities of England, are of an extraordinary character, and loudly call for the denunciation of every lover of liberty, and for the active interference of the constabulary, that peace and good order may be maintained. So far as the missionaries and saints of the British mission are concerned, they will employ every righteous means within reach to secure their legal rights. They will continue to appeal to men in authority under the Government against the spirit of persecution and mobocracy that is abroad in the land, and which is ever accompanied by sorrow, anxiety and distress.

The spirit of the present crusade against the "Mormons" in Newcastle conference will be fully understood when it becomes generally known that a professed minister of the gospel at Seaton Hirst delivered an ultimatum to our missionaries there, saying that they would be given their choice either to leave the town or die. It being a small place without ample police protection, they were under the necessity of leaving. The minister's attitude was a confession of weakness. The employment of force, unduly and unlawfully exercised, is a weapon of the evil one, usually resorted to by bigots, after failing to gain their point in the discussion of debatable questions. It is a weapon that was used with deadly effect in the dark ages, but should be frowned down in this enlightened day. It is the bounden duty of the guardians of the peace everywhere throughout this broad land to enforce the law and thereby protect the people in the rights guaranteed them by the British Government.

RUDGER CLAWSON.

"Joseph Smith's Teachings."—A classified arrangement of "gems" from the doctrinal sermons and writings of the great latter-day prophet. Just published. Price three shillings. On sale at mission headquarters, 295 Edge Lane, Liverpool.

OPENING OF A NEW HALL IN DUBLIN.

ON Sunday, May 19th, 1912, President T. C. Jones and five traveling elders met in two very successful sessions of a district meeting, with the members of the Dublin branch (Irish conference). The meeting was called to order at 11 a.m. President T. C. Jones opened by prayer, dedicating the hall to be a place of worship. Branch President Fred Baker welcomed all to the new hall, and

expressed his appreciation and thankfulness to the Lord for such an excellent place in which to assemble. He asked the Lord to bless the members of the branch with the spirit of unity. Elder S. H. Cornaby said that we meet together and partake of the sacrament to renew our covenants with the Lord. He explained the consequences of man abusing the authority that was given him. President T. C. Jones dwelt on the literalness of the resurrection, and showed very clearly the various degrees of glory that will exist. Exhorted the saints to be faithful that they might come forth in the first resurrection and be made "kings and priests unto God," to dwell with Him on earth during the millennium. Benediction by Brother Charles Horlacker.

Evening session commenced at 7, with a good attendance of saints and friends. Prayer was offered by Elder H. L. Pierson. Elder H. Fred Egan, Jr., spoke briefly upon the calling of the Prophet Joseph Smith. Explained the appearance of the Father and the Son unto him in answer to his fervent prayer. Said that angels subsequently visited him, conferring the various keys. Elder C. A. Harding spoke of the persecution we receive in delivering the gospel message. Said that ancient prophets and teachers of God were persecuted, and we must suffer for righteousness' sake. President T. C. Jones showed from the scriptures what constitutes a prophet of God, and pointing out that the prophecies of Joseph Smith had been literally fulfilled. He proved from the prophet's teachings and works that he was a teacher sent from God. Benediction by Elder S. H. Cornaby.

At a local Priesthood meeting the local brethren donated the grand sum of £34 to furnish the new hall. The brethren deserve much credit for their liberality. They have purchased an organ, three dozen new chairs, a mat, carpet, and two excellent gas heaters and are also negotiating for the installation of a baptismal font. There were only nine donors, several of whom contributed five guineas each.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Mansfield (Nottingham conference), Friday, May 24th, 1912, when one member was added to the fold of Christ, Elder John H. Watkin officiating.

On Wednesday evening, May 29th, 1912, a baptismal service was held at Mansfield Baths (Nottingham conference), when two candidates from the Nottingham branch were added to the fold of Christ. Elder John T. Hales officiated; confirmed by President Thomas S. Wheatley and Elder William J. Sessions.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 30th, 1912,

per s.s. *Corsican*: From Great Britain—Nephi D. Beckstrand, John W. Madsen. From the Netherlands—Andrew Schurink. From Scandinavia—Anton J. T. Sorensen, Clare M. Sorensen, Jonathan C. Jensen, Hyrum S. Anderson, Hyrum Domgaard, Junius M. Sorensen, Andrew W. Munk, David H. Larsen, Carl P. Lind, Peter A. C. Pedersen. From Sweden—Lorenzo Swensen, John W. Anderson. With the company were forty-five emigrants in charge of Elders Anton J. T. Sorensen, Nephi D. Beckstrand and Andrew Schurink.

Arrivals.—The following named missionaries for Europe arrived June 1st, 1912, per s.s. *Victorian*: John S. Hemming, Salem, Idaho; Harry V. Graham, Teton, Idaho; Ross L. Harrison, Auburn, Wyoming; Ernest W. Gee, Louis C. Jacobsen, Salt Lake City, Utah; Clyde Arthur Russell, Eureka, Utah; Wollerton Brinton, Holliday, Utah; Harold S. Campbell, North Ogden, Utah; John Johanneson, Raymond, Canada; Leland S. Tate, Tooele, Utah; William L Barker, Willard, Utah.

Appointments.—The missionaries who arrived for the British mission, June 1st, 1912, have been appointed to labor in the following conferences: John S. Hemming, Nottingham; Harry V. Graham, Clyde Arthur Russell, Birmingham; Ross L. Harrison, Ernest W. Gee, Newcastle; Wollerton Brinton, Sheffield.

Successful Socials.—A successful social was held at Simpson Yard, Stockwell Gate, Mansfield (Nottingham conference), Saturday evening, May 25th, 1912. There were in attendance about one hundred saints and friends. Excellent refreshments were served by the committee in charge. A splendid program was rendered, and all expressed themselves as spending an enjoyable evening.

A successful farewell social was given at Durham House, 295 Edge Lane, Liverpool, Tuesday evening, May 14th, 1912, in honor of Brother Charles Loughlin, who was emigrating to Zion. There was a good attendance. A splendid program was rendered and enjoyed by all present. Brother Loughlin was the recipient of a token of esteem from the saints and friends, and many kind wishes were expressed for his future welfare.

Whitsuntide Outings.—On Whit-Tuesday, May 28th, 1912, the Birmingham and Nuneaton branches (Birmingham conference), met at Marson Green, to enjoy themselves for the day. About one hundred elders and saints took advantage of the opportunity to mingle and get acquainted with each other. During the day many games were indulged in, and all enjoyed themselves thoroughly. A nice luncheon was prepared by the good sisters.

On Whit-Monday, May 27th, 1912, a very successful outing was enjoyed by the saints, elders and friends of the Norwich confer-

ence at Lowestoft. The north beach was the site of the merry pic-nicing party. Games were indulged in until four p.m., when all proceeded to St. Aubyne's Hall, where "tea" was served, after which a splendid program was rendered in honor of Elder James H. Buck, who leaves soon for his home in the mountains. Elder Buck was the recipient of a handsome Oxford Bible and a carving set, as tokens of love and esteem from the elders of the conference and the saints of the Lowestoft branch, where he has been laboring for the last nine months. All expressed themselves as spending a very pleasant day, and joined in wishing Elder Buck God-speed on his homeward journey. The elders remained in Lowestoft until Tuesday, May 28th, when a spirited Priesthood meeting was held at 35 Cleveland Road.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON VI.—Text: Acts 6:5, 6; 8.

I. PHILIP.

1. A man of good report. (Acts 6:3.)
2. Selected to minister to the needy. (a) Set apart by laying on of hands.

II. IN SAMARIA.

1. Preaches Christ. (a) Effect upon the people. (b) Effect upon Simon. (c) Baptized by Philip.
2. Peter and John go to Samaria from Jerusalem. (a) That they might confer the gift of the Holy Ghost. (b) By the laying on of hands.
3. Effects of the gift thus bestowed. (a) Upon the people. (b) Upon Simon. (c) Peter rebukes Simon.

III. THE EUNUCH CONVERTED.

1. The angel of the Lord directs Philip.
2. Sees the Eunuch reading from Esaias.
3. Philip explains the Scriptures. (a) Effect upon the Eunuch. (b) Baptized by Philip.

(Note: Bring out in this lesson the manner of conferring the Holy Ghost; the necessity for Peter and John to go to Samaria, and the manner of baptism indicated in the case of the Eunuch.)

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